The Khulāṣa

A SUMMARY OF ABU 'ISA AT-TIRMIDHĪ'S
ASH-SHAMĀ'IL AL-MUḤAMMADIYYAH

Sheikh Muḥammad
'Abd al-Ḥayy al-Kattānī

Edited & Annotated by
JAVED IQBAL

For my esteemed teacher,

Sheikh Umarji Ahmad,

At whose feet I was fortunate to study

Ash-Shamā'il al-Muḥammadiyya

May Allah Most High elevate his

status and illuminate his grave. Āmīn.

(Editor)

PREFACE

In the name of Allāh, the Most Clement, the Ever Kind. All praise belongs to Allāh, Lord of the worlds, and may peace and blessings be invoked upon Muḥammad, His chosen one, and upon his family and companions, one and all.

Faith (*īmān*) is nurtured with love of the Messenger of Allah ﷺ and by following his example. In the words of the Qur'ān, "Say: if you love Allah, follow me; Allah will love you and forgive your sins, and Allah is forgiving and merciful" (Sūrah Āl-'Imrān). Love of the Messenger of Allah ﷺ is intrinsic to faith itself, as "*None of you is a believer until I am dearer to him than his children, his parents and all mankind*" (Bukhārī and Muslim). It is thus apparent that attaining to the pleasure of Allah and loving the Messenger of Allah ﷺ are inseparable. However, this requires knowledge of his life and sublime qualities, hence the scholars of Islam have expended much effort in capturing his description in the *Shamā'il* literature, of which this book before you is a luminous example.

The *Khulāsa'* is a summary of the most famous work on *Shamā'il*, Imam at-Tirmidhī's *Ash-Shamā'il al-Muḥammadiyyah*. It presents the salient elements of Tirmidhī's work in form

more easily accessible to the new generation of Muslims, and facilitates an acquaintance with this essential knowledge. In bringing this work to fruition, there are many to whom we owe our gratitude, and our hope for them, and for all who read and benefit from this work, is to be among those for whom the intercession of the Messenger of Allah ﷺ is accepted.

Yahya Batha
July, 2014
London

EDITOR'S INTRODUCTION

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على

سيدنا ونبينا محمد وعلى آله وصحبه اجمعين

The hallmark of true love for Allah Most High is obedience to His Messenger, may Allah's blessings and peace be upon him. It is unwavering devotion to his blessed personage which compels an ardent lover to closely observe his noble mannerism and character in every aspect of life, transporting lovers of Allah's Messenger ﷺ to the highest planes of proximity to Allah.

As this love deepens in intensity, thoughts of the Messenger ﷺ are infused into every heartbeat and a person becomes restless to see his blessed countenance, as Allah's Messenger ﷺ said, "Among those of my nation who are most intense in their love for me are a people who will come after me, who would give their family and wealth in exchange for seeing me" (Muslim).

For such lovers, there is no greater solace than studying

works dedicated to Allah's Messenger ﷺ, in particular those focusing on his characteristics and physical description. Numerous scholars throughout the centuries considered it a privilege to be able to put pen to paper in this regard.

Perhaps the most acclaimed of these works is *Ash-Shamā'il al-Muḥammadiyya* of the great hadith master, Imam Abū ʿĪsa at-Tirmidhī, alongside the many works which serve as a commentary to or are based on this masterpiece.

Mullā ʿAlī al-Qārī, one of the commentators of *Ash-Shamā'il al-Muḥammadiyya*, says, "One who studies this book is in effect observing the countenance of this blessed personage and seeing his noble excellence in every aspect." It is for this reason that the hadith master of his era (*muḥaddith al-ʿaṣr*) Sheikh al-Ḥadīth Mawlānā Muhammad Zakariyya, who also wrote an extensive Urdu commentary to *Ash-Shamā'il*, would exhort his associates and students to read it. In a letter to one of his students, he writes, "Add *Shamā'il al-Tirmidhī* to your daily reading after Ẓuhr prayers. It is better if you can obtain *Khaṣā'il* [his own Urdu commentary], otherwise read the original Arabic. Do not read it in a cursory manner, but rather carefully read each word of the hadith, translate it and contemplate whether or not each particular quality is present in you. [If not,] resolve to create it within yourself, if Allah wills."

With the same spirit of encouraging the followers of Allah's Messenger ﷺ to reconnect with his radiant personage, Turath Publishing is presenting before readers a summary of *Ash-Shamā'il al-Muḥammadiyya*, a much needed work in an age where focus is continually shifting away from the prophetic

exemplar and others are occupying a space in the hearts which only the Prophet ﷺ deserved.

This work is primarily a translation of *Munyat as-Sā'il* of the Moroccan hadith master, Sheikh Muhammad ʿAbd al-Ḥayy ibn ʿAbd al-Kabīr al-Kattānī (d.1382 AH). It is a synopsis of Imam Tirmidhi's *Ash-Shamā'il* which he wrote upon the request of his associates after completing a recital of the book. He summarised the major points contained within *Ash-Shamā'il,* replacing the exact wording of the hadiths with simpler wording whilst ensuring the essence of the text remains intact. Furthermore, he removed any repetitions and sufficed upon mentioning the opinion which reconciles between narrations where they differed.

As the objective was to produce a work which directly correlates with *Ash-Shamā'il al-Muḥammadiyya,* the following changes have been made in this translation:

1. Sheikh Kattānī's own additional comments throughout the text have been removed.
2. On occasions where Sheikh Kattānī only mentions one possible interpretation of a hadith, we have elaborated either in the main text or as a footnote and, in some places, his explanation to a hadith has been removed.
3. Where it was felt appropriate, hadiths in the original *Ash-Shamā'il al-Muḥammadiyya* which Sheikh Kattānī had omitted from his *Munya* have been added, without noting it as an addition to the original text. However, this has only occurred in a few places throughout the work.
4. Some of the chapter-headings of *Ash-Shamā'il al-Muḥam-*

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madiyya which Sheikh Kattani had combined into one have been separated to reflect the original work.

5. Brief footnotes have been added where necessary.
6. The lengthy hadith of Umm Zarʿ was added in the chapter on the night talk of the Prophet ﷺ.
7. Hadith numbers have been added at the end of the Hadith, using the numbering of the edition of *Ash-Shamā'il*, annotated and edited by ʿIṣam Mūsā Hādī, and published by Dar aṣ-Ṣiddīq, Riyādh.

More time than had been initially envisaged was expended in editing this work and hence this work is being completed much later than originally planned. However, everything transpires according to Allah's decree and no amount of planning can bring forward what He has deferred. Furthermore, as this work was coming to a close, we received the sad news of the demise of a most beloved and esteemed teacher, Sheikh Umarji Muhammad—may Allah illuminate his grave—who I had the honour of studying *Ash-Shamā'il al-Muḥammadiyya* with. Thus, it is only befitting that this work be dedicated to him and published as a continuing charity (*ṣadaqa jāriya*) on his behalf.

May Allah accept this humble endeavour, forgive all the shortcomings therein, reward all those who have participated in any way in its publication, and grant us all sincere love and obedience to His beloved Messenger ﷺ.

Javed Iqbal
Friday 13th Ramadan 1435 AH
11th July 2014

ABOUT THE AUTHORS

Imām Abū ʿĪsā al-Tirmidhī

One of the greatest names in the science of Ḥadīth, Imām Abū ʿĪsā Muhammad ibn ʿĪsā ibn Sawra al-Tirmidhī was born in 210 AH in Termez, a small city in south Uzbekistan. He travelled far and wide in his pursuit of the prophetic hadīths, and narrated from Imāms Bukhārī, Muslim, Abū Dawūd, Qutayba ibn al-Saʿīd and Muhammad ibn al-Bas-shār among many others. Many great hadīth scholars also benefited from him and were honoured to be among his students. He was renowned for his piety, abstinence and remarkable memory. His lofty status can be gauged from the accolade of his own teacher, Imām Bukhārī, who said to him, "The benefit I have taken from you is more than what you have benefited from me." Among his famous works are *ash-Shamā'il al-Muhammadiyya* and *al-Jāmiʿ al-Kabīr*, one of the six major hadīth collections more commonly known as Sunan al-Tirmidhī. Imām Abū ʿĪsā al-Tirmidhī passed away in 297 AH, leaving behind a great legacy of students and unmatchable works.

Sheikh Muḥammad ʿAbd al-Ḥayy al-Kattānī

Sheikh Muḥammad ʿAbd al-Ḥayy al-Kattānī was born in 1302 AH in Fez, Morocco. He received his early education in by his illustrious father, Sheikh ʿAbd al-Kabīr al-Kattānī, and his brother, Sheikh Muḥammad ibn ʿAbd al-Kabīr, before moving on to study under great scholars at the renowned institute of Kairouan. His thirst for knowledge inspired him to travel across the different cities of Morocco and beyond to Egypt and Syria, where he benefited from the knowledge of many scholars. He also benefited immensely from scholars who had come for Hajj during his travels to the Ḥaramayn. His extensive travels also allowed for many students to benefit from him likewise and he selflessly imparted his knowledge wherever he travelled. Towards the end of his life, Sheikh Muḥammad ʿAbd al-Ḥayy experienced a number of difficulties from the authorities in Morocco, who ordered for his all his property to be seized, which included his unique library comprising thousands of rare books and manuscripts. He moved to Nice, France, where he passed away in 1382 AH.

THE *KHULĀṢA*

In the name of Allah, Most Merciful, Most Kind. All praise is for Allah as is His right to be praised. Blessings and peace be upon his prophets, their families, their companions and those who followed them.

His Physical Description

On the authority of Sayyidunā Anas ibn Mālik ﷺ who was heard to say:

1. The Messenger of Allah ﷺ was neither very tall nor short, neither was he pale white nor dark. He did not have very curly nor very straight hair. Allah sent him [as a Prophet] at the age of forty. He stayed in Makka for ten years and in Madina for ten years. Allah took him at the age of sixty[1] when there were barely twenty white hairs in his head and beard. [*Shamā'il at-Tirmidhī*, 1].

2. Our master Anas ﷺ and others who described him say that he was of medium height, neither tall nor short.[2] [2]

1 The Prophet ﷺ lived to the age of sixty-three and resided in Makkah for thirteen years. The narration mentioning ten years in Makkah and sixty years of age in total is due to the narrator rounding down to the nearest ten.

2 One narration mentions that he was slightly taller than a person of average height. It is also narrated that the Prophet ﷺ would seem taller when standing amongst those who were physically taller than him. This was one of his miracles.

3. His complexion was the colour which is praised by the Arabs: white inclining to redness.[3] [14]

4. His noble hair was neither curly like the hair of Africans nor lank and soft like the hair of Persians. [2,7–8].

5. Allah sent him as a prophet when he was forty. He stayed in Makka for ten years and then the same, and indeed more, in Madina. Allah made him die at the age of sixty if we round down, otherwise it is established that he died when he was sixty-three—may my soul be his ransom—when there was not a single white hair in his noble head and beard, not counting what was in the hair below his lip and temples. [1]

6. He was broad shouldered, i.e., wide at the upper part of the back and had a broad chest. [4, 8]

7. He had a handsome, soft body and was balanced in both height and build. [8]

8. He had fully fleshed palms and feet. [5, 7–8]

9. He had a large head and large joints, such as the shoulders and knees. He had hair which ran from his chest to his noble navel, like a fine line. [5, 7–8]

3 In one narration, it is mentioned that he was wheat-coloured. The conclusion of the different narrations is that he was fair in complexion without being pale, tending towards a wheat-coloured hue with a tinge of redness.

10. His like has not been seen before or after him in any aspect.[4] He did not have a wide face, but it was somewhat round. The white and black of his eyes were very intense. The hair of his eyelashes was long. [7]

11. He did not have hair over his entire noble body, but only on his face (i.e. his beard), shins, forearms and shoulders. [8]

12. When he turned, he turned his entire body; he did not just turn his neck. [7–8]

13. He was the most beautiful of people by heart, as it was free of every vice. He was the truest of people in speech, softest in nature and noblest in company. Whoever saw him suddenly trembled due to his awe. Whoever mingled with him loved him above everything.[5] [7]

14. He was great in himself and esteemed in the eyes of people. His noble face shone like the full moon. What was above his temples [i.e. his forehead] was wide. His eyebrows were arched and complete, but not joined together. Between his eyebrows was a vein which appeared red when he was angry. [8]

4 Generally, such terms are used as a form of emphasis and carry within them an element of overstatement. However, in the case of the Prophet ﷺ, it is an established reality without exaggeration.

5 For a newcomer, the awe Allah Most High had granted His Prophet ﷺ was overwhelming. However, once a person adopted his company and experienced the warmth of his excellent character, his awe was soon transformed into overwhelming love and devotion for him, blessings and peace be upon him.

15. He had a moderately-long nose with a fine tip. There was a light that covered it, so that someone who did not look carefully would think he had a high bridge with a raised top. [8]

16. He had a lot of hair in his noble beard, without it rising up onto his face and cheeks. His cheeks were not protruding. He had a wide mouth, and there was a gap between his teeth or incisors. [8]

17. He had fine hair between the chest and navel. His noble neck was like ivory and pure like silver. His limbs were proportionate. He was stalwart without being loose-limbed. His abdomen and chest were level. Each limb which was bare or hairless was very luminous and shining. There was no hair on his noble abdomen or breast. [8]

18. He had wide palms.[6] He had moderately-long fingers. He had a high sole, i.e. the middle part of the foot which does not touch the earth when one walks. There were no cracks or splits in his feet. When he poured water on them, it flowed off quickly because they were smooth. When he walked he lifted his feet with vigour, and he did not walk like the proud. He walked towards the direction he was heading in with tranquillity and dignity. He did not strike his sandals on the ground or drag his feet. He had a wide gait. He looked at the earth more than he looked at the sky. Most of his glances were

6 This is both in its physical sense and, metaphorically, an allusion to his generosity.

with the part of the eye towards the temples, when he was not speaking.[7] [8]

19. When he walked with his Companions, he made them walk ahead of him.[8] He was the first to greet whom he met. [8]

20. He once wore a red garment on a moonlit night. The person looking at him[9] asserted that he was more luminous than the moon. [10]

21. It was as though he had been made of silver. [12]

22. His blessed face was not glaringly bright or long like a sword, but rather it was luminous like the moon.[10] [11]

23. The prophets ﷺ were presented to him (i.e. while he was awake or in a dream) in their original appearances. Our master Ibrāhīm al-Khalīl ﷺ resembled him. [13]

24. When our Master ﷺ spoke, it was as though a light emanated from the gap between his incisors.[11] [15]

7 When addressing a person, he would look at them directly and not look in a different direction.

8 This was out of humility or to attend to the needs of the weak and frail when on a journey.

9 I.e. Jābir ibn Samurah ﷺ.

10 All similes used to describe the beauty of the Prophet ﷺ are inapt to capture his true beauty.

11 Metaphorically, it means everything he said was a source of guidance and light. Some scholars have interpreted this literally as a perceivable light

Concerning the Seal of Prophecy

25. Located on the back[12] of the Prophet ﷺ was a physical seal (*khātam*), a piece of reddish flesh which resembled a pigeon egg or the button of a tent. [16–17]

26. It had a few hairs around it. It was located between his shoulders (or a little towards the left side). [20]

27. There were some moles on it, like chickpeas or smaller.[13]

which would emanate from between his incisors and have classed this among his miracles.

12 Although this falls under the general scope of the Prophet's ﷺ physical description, it was mentioned in a separate chapter due to its significance as a miracle and sign of his being the final prophet.

13 The narrations differ with respect to the exact description of the seal. Some scholars have said this was because the seal would actually change in appearance and size, whilst other scholars say the difference in description is a result of each Companion describing it according to his own perspective, based on the proximity they saw the seal from. Thus, the seal was described in different ways, without there being an essential contradiction between the descriptions.

Whoever wished could see it, because it was one of the signs of prophecy (*nubuwwa*) in previous scriptures. [23]

28. Sayyidunā Salmān ﷺ and others saw it, and then brought faith. [21]

The Hair of His Head

29. He ﷺ let his hair grow long. He would shorten it and at times leave it. Whoever saw him in a particular state described him accordingly. Hence, his hair was seen halfway down his ears, to the earlobes [and beyond]. [24–27]

Sometimes, he distributed his hair into four curls, placing one curl on either side of each ear.[14] [28,31]

30. At times, he let his hair loose at the back without parting it. Previously he would part his hair.[15] [30]

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14 These curls were sections of hair, as opposed to plaits or braids, which would fall under the prohibition of imitating women.

15 One opinion is that if a parting formed in the Prophet's ﷺ hair coincidentally, he would leave it. Otherwise, he did not deliberately part his hair. A second opinion is that where it was convenient for the Prophet ﷺ to part his hair he would do so, and where it was not possible, he would leave it in its natural state until he was able to part it.

The Prophet ﷺ Having His Noble Hair Combed

31. Sayyida ʿĀ'isha رضي الله عنها would comb his hair, even if she was menstruating. [32]

32. He would oil his head and comb his noble beard thoroughly. [33]

33. He began with the right side. He began every noble thing with the right.[16] [34]

34. He would not comb it constantly, but rather every other day. [36]

35. He forbade us from opposing what he did [i.e. he also instructed his Companions not to comb every day].[17] [35]

16 Imām Nawawī رحمه الله has established the following chapter-heading in his *Riyāḍ aṣ-Ṣāliḥīn*: Chapter on the laudability of using the right first in everything honourable, such as *wuḍū'*, *ghusl*, *tayammum*, wearing clothes, sandals, leather socks and trousers, entering the mosque, using the siwāk, applying kohl, cutting nails, trimming the moustache, plucking underarm hair, shaving the head, saying *salām* in prayer, eating and drinking, shaking hands, greeting the Black Stone, leaving the lavatory, giving and taking, and other such things. It is laudable to use the left first in the opposite of this, such as cleaning the nose, spitting to the left, entering the lavatory, leaving the mosque, removing leather socks, sandals, trousers and clothes, cleaning oneself in the lavatory, performing unclean things, and the like.

17 If a person's hair becomes dishevelled unless it is combed regularly, it will not fall under the prohibition of the Prophet ﷺ, as he ﷺ expressed his disapproval when seeing a person whose hair and beard were dishevelled. In light of this, the above prohibition will be interpreted as the Prophet's ﷺ disapproval of a person becoming excessively concerned with one's appearance, a sign of vanity.

Moreover, lank hair needs more attention to ensure it does not become dishevelled. As the hair of the Prophet ﷺ was in between being curly and lank, it is conceivable that the hair of the Prophet ﷺ naturally did not require combing except after every couple of days. Allah knows best.

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His Fragrant White Hair ﷺ

A synopsis of the narrations is that he had white hair in three places: at the parting of his head, at the temples and in between the lower lip and chin. He had more in that part than the rest.

36. After applying oil to his hair, the white hairs were less visible. The total number of white hairs was close to forty. Whoever counted less considered what was in a particular area.[18] [39]

37. His white hair increased in a relatively short period of time, due to sūrahs such as *Hūd*, *al-Waqiʿā*, *al-Mursalāt*, and other similar sūrahs, which mention the different stages of the Hereafter and the punishment which befell previous nations. [41–42]

18 There is no discrepancy between the reports regarding the exact number of the Prophet's ﷺ white hairs. Each narrator stated the number of white hairs he was able to count at a specific time.

His Pure Hair Dye

38. It is said he dyed his white hair using henna. [46–48]

39. The opposite has also been said. [45][19]

19 The difference of opinion among the scholars is due to the different narrations in this regard. Some scholars say the Prophet ﷺ did not dye his hair, whilst others have said he dyed his hair on occasion but that this was not his general practice.

His ﷺ Use of Kohl

40. He had a kohl bottle from which he applied kohl every night before going to sleep, three times in each eye. [49–50]

41. He commanded us to do this and encouraged the use of *ithmid*[20]. He said, "It clears the sight (i.e. increases its light) and makes the hair [i.e. eyelashes] grow." [49,51–53]

20 Kohl derived from a stone of dark-brown colour.

His ﷺ Garments

42. His favourite garment was the *qamīṣ* (long shirt).[21] [54–56]

43. His sleeves reached the wrists. [57]

44. The buttons would sometimes be unfastened[22] and the placket was at the front by his chest. [58]

45. He also wore dyed garments from Yemen, which were patterned and contained red, and were coarse-textured. He would place them on his shoulders. [59]

46. When he wore a new garment, he would name it and say:

اَللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ ، أَسْئَلُكَ خَيْرَهُ وَخَيْرَ
مَا صُنِعَ لَهُ، وَاَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

21 The Prophet's ﷺ preference for the *qamīṣ* was due to its being more efficient in covering the body, its being lighter on the body and cheaper than shawls, more effective in safeguarding against haughtiness and pride, and more presentable.

22 It is said the Prophet ﷺ left his buttons unfastened at times to make it easier for people to see the Seal of Prophecy (*khātam al-nubuwwa*) on his back.

Allāhumma laka'l-ḥamdu kamā kasawtanīhi, as'aluka khayrahu wa khayra mā ṣuni'a lahu, wa a'ūdhu bika min sharrihi wa sharri mā ṣuni'a lahu

O Allah, praise is Yours as You have clothed me in it. I ask you for its good and the good for which it was made, and I seek refuge with You from its evil and the evil for which it was made. [60]

47. His favourite garments included those which were made of striped cotton or linen (*ḥibara*), which were adorned and beautified. [62]

48. He wore a red garment and also wore a green mantle, i.e. a garment with green stripes. [63–65]

49. He also wore threadbare clothing. [66]

50. He sometimes dyed his clothes with saffron. [66]

51. However, most of his clothes were white, and he commanded us to wear white and use it for our burial shrouds.[23] [67–68]

52. He also wore garments made of black wool. [69]

53. He wore a Roman *jubbah* with narrow sleeves. [70]

23 The Prophet ﷺ said regarding white, "It is more pleasant and pure."

His ﷺ *Khuffs (Leather Socks)*

54. The Prophet ﷺ had simple black khuffs (leather socks), which were one of the gifts of the Negus to him. The Negus was an unbelieving king (who later became Muslim). The Prophet ﷺ did *wuḍū'* and wiped over them, and prayed without investigating whether or not they were from the skin of a legally-slaughtered animal. He continued to wear them until they became torn. [73–74]

The Sandals of Our Master, the Messenger of Allah ﷺ

55. They had two straps (*qibāl*). *Qibāl* is the strap between the middle toe and the one next to it. The straps passed over the top of the foot. [75–77,79]

56. There was no hair on them. It was removed by tanning or some other process. [77–78]

57. He would pray in sandals which were patched. [80]

58. He forbade from wearing only one sandal; one should either wear both sandals or go barefoot. [81–83]

59. He forbade a person from eating with the left hand. [83]

60. He commanded that one begin by putting on the right sandal, and when removing them, to start with the left foot, because he liked to begin with the right in all [praiseworthy] matters. [84–85]

His ﷺ *Signet Ring*

61. He ﷺ initially wore a gold ring, but then threw it away and forbade from wearing it. [104]

62. He had a silver ring made, the stone of which was made of onyx or carnelian brought from Abyssinian mines. [87]

63. He had a silver ring whose stone was of silver too. [89]

64. He would keep it [i.e. the stone] on the inside of his palm. [101]

65. Sometimes he did not wear it. [88]

66. He used it to seal letters to kings, because they only accepted sealed letters. [90,92]

67. He had engraved on it "Muhammad is the Messenger of Allah," each word being engraved on a separate line i.e.,

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Muhammad on one line, *Rasūl* on the next line and *Allah* on the third line.[24] [91]

68. Because of this, he removed it when he entered the lavatory. [93]

69. Sayyidunā Abū Bakr ﷺ had it after him, and then Sayyidunā ʿUmar ﷺ and then Sayyidunā ʿUthmān ﷺ, until it fell off his hand into the Arīs well. [94]

70. The Prophet ﷺ wore it on his right hand or left hand. Whoever saw him in a particular state described him accordingly. [95–104]

24 It is said the engraving was in reverse ascending order. However, this is not established from any authentic narration.

His ﷺ Sword

71. The Prophet ﷺ had swords, the grips of which were made of silver. [105–107]

72. They were made by the Banū Ḥanīfa tribe. [108]

His ❁ Armour

73. He would wear armour in battle. In the Battle of Uḥud, he wore two coats of armour, one on top of the other. [110–111]

His ❁ Helmet

74. He also wrote a helmet. It is what is worn to cover the head under the cap. He entered Makka on the Day of the Victory wearing it. [112–113]

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His Turban

75. He entered Makka wearing a black turban. [114]

76. He wore it for the sermon (*khuṭba*). [116]

77. When he wore a turban, he would keep the ends of turban between his shoulders. [117]

78. He delivered a sermon wearing an oily band on his head, i.e. its colour was stained with grease, because he used a lot of oil on his noble head. [118]

His Waist-Wrapper (Izar)

79. It is what covers the lower part of the body, as opposed to the cloak which is for the upper part. He had a patched cloak and thick waist-wrapper which he was wearing when he passed away. [119]

80. His lower-garment reached the middle of his calves. He said this is more clean and more rewarding. [120]

81. He forbade anyone from lengthening it to the bottom [i.e. beyond the ankles].[25] [122]

25 The Prophet , "Beware of hanging the lower-garment, because it is from pride, and Allah does not like pride" (Abū Dāwūd).

His Manner of Walking ﷺ

82. When he walked, it was as if the earth was rolled up for him. A Companion says that they would tire themselves (i.e. put themselves to difficulty due to his exertive quick pace), but he ﷺ would not be fatigued. [123]

83. When he walked he leaned and lifted his feet with vigour as if he was descending to lower ground. [124–125]

His ﷺ Head Covering

84. He ﷺ used a lot of oil and feared that it would stain his turban, so he would place a cloth between his head and his turban. [126]

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His ﷺ Sitting

85. He would squat on his heels, clasping [his knees] with his arms, and that was how he usually sat. [127, 129]

86. Sometimes he would lie down in the mosque with one foot over the other.[26] [128]

26 *If one leg is placed over the other in a manner which exposes the ʿawrah (part of the body to be concealed), it will be impermissible.*

His ﷺ Leaning

87. He would lean on cushions, sometimes on his left and sometimes on his right, which was more common. [130, 134]

88. He forbade anyone from eating whilst reclining, and he would not do this himself.[27] [132–133, 139–140]

89. When he was ill and wanted to go out, he leant on one of his companions, like Sayyidunā Usāmah or Sayyidunā Ibn ʿAbbās (and also Sayyidunā ʿAlī ﷺ). [135–136]

27 Eating whilst reclining is against humility and also leads to overeating.

How the Prophet ﷺ Ate and the Description of His Bread

90. When he finished eating, he would lick his fingers three times, or he licked his three fingers, because he usually ate with three. [137–138, 140]

91. He once ate dates while leaning against a wall due to intense hunger.[28] [142]

92. He mostly ate barley bread. [145]

93. There would be no leftovers in his household, because of the scarcity of food. [144]

94. They did not have sieves, but rather they would blow on the barley and the chaff would fly from it. It would then be kneaded into dough. [146]

95. He did not eat from a table with legs, which is called a *khiwān*, nor from small vessels (usually used for appetizers). [147,150]

96. He ﷺ did not eat to his fill of bread and meat twice in a day. [148]

97. He never ate to his fill of barely bread for two [consecutive] days until he died. [143,149]

28 This does not contradict the prohibition from eating whilst reclining, as it was out of dire necessity.

His ﷺ Condiments

98. He would say, "The best condiment is vinegar." [151, 153, 172]

99. He would eat chicken. [154,156]

100. He ﷺ ate the meat of bustards (*hubara*). [155]

101. He said, "Consume olive oil and apply it, as it is from a blessed tree." [157,159]

102. He would like gourd a lot, and would seek it out from the sides of the platter. It would be prepared especially out of his honour. [160–162]

103. He ﷺ loved sweets (*ḥalwā'*) and honey.[29] [163]

104. The Prophet ﷺ was offered the meat of roasted side and ate of it. He did not consider eating what was cooked by fire to break *wuḍū'*. Thus, he prayed without renewing *wuḍū'*. [164]

29 Sweets (*ḥalwā'*) is either a reference to any sweet item or a particular type of desert made from dates and milk.

105. Sometimes he took a knife and cut the meat with his own hand. [166]

106. His favourite meat was the shoulder, which he would tear with his teeth. [167,169]

107. It would increase for the Prophet ﷺ, even if it was little. [169]

108. He would prefer *tharīd*, which is broth containing pieces of bread over all other foods. [174,175]

109. He had a wedding feast (*walīmah*) when he married Sayyida Ṣafiyyah ﷺ, which consisted of dates and *sawīq* (wheat or barley which is fried and then ground, and to which fat and honey is then added). [177]

110. He liked it when barley was ground and put in a pot, with some oil, crushed pepper and spices poured on top. He liked to eat it and thought it excellent. [178]

111. Fruit such as fresh dates were served to him on a platter. [180]

112. He took fresh dates from hanging bunches but forbade Sayyidunā ʿAlī ﷺ from eating [the dates] with him, because he had an eye infection. He told him to eat from what was presented to them of chard and barley. [181]

113. He would go to Sayyida ʿĀ'isha ﷺ. If he found that she

did not have food, he would say, "I am fasting." He once went to her when she had been given some *hays*, which is unmixed dates and fat. She says that he ate after he had been fasting, because a person observing voluntary fasts is in command of himself.[30] [182]

114. Sometimes he took a piece of barley bread, put a date on it and ate it, saying, "This is the condiment for this." [183]

115. He would like leftovers, i.e., what remained of food (at the bottom of the pot). [184]

30 *According to the Ḥanafī school, a voluntary fast should not be broken without necessity and must be made up later if broken.*

The Wuḍū' of the Messenger of Allah ﷺ Before and After Eating

116. The Prophet ﷺ came out after relieving himself, where after food was presented to him. They asked, "Shall we not bring you water for *wuḍū'*?"[31] He replied, "I have only been commanded to perform *wuḍū'* for the prayer." [185]

117. Washing the hands before eating is a *sunnah*. Sayyidunā Salmān al-Fārisī ؓ said, "I read in the Torah that the blessing of food is washing after it. I mentioned that to the Prophet ﷺ and he said, 'The blessing of food is washing before and after it.'"[32] [187]

31 *Wuḍū'* refers to washing one's hands and also the ritual ablution which is necessary for *ṣalāh*. The author has brought ḥadīths for both meanings in this chapter. Where *wuḍū'* is negated, it refers to the ritual ablution, and where *wuḍū'* is established, it is in the meaning of washing one's hands.

32 The Prophet ﷺ added washing hands before eating, either by way of legislating it as his *sunnah* or to highlight that this part had been omitted from the Torah.

What the Prophet ﷺ Said Before and After Eating

118. He would always start with the *basmalah*. Once a man ate and did not say it, so there was a shortage in the food. He said, "I mentioned the name of Allah when we began to eat," i.e., that is why there was blessing at that time. He then said, "He who eats without saying the name of Allah, the devil eats with him."[33] [188]

119. He also said, "When one of you eats and forgets to mention Allah (i.e. over his food), he should say, [187]

بِسْمِ اللهِ اَوَّلَهُ وَاٰخِرَهُ

bismillāhi awwalahu wa ākhirahu

In the name of Allah, at its beginning and its end."

120. Sayyidunā ʿUmar ibn Abī Salamah ﷺ came to the Prophet ﷺ and had some food with him. He ﷺ said, "Come

33 The devil literally eats the food when *basmalah* is not recited.

near, my son, and say the name of Allah [Most High, eat with your right hand][34] and eat from what is in front of you." [190]

121. After eating, the Prophet ﷺ would say:

اَلْحَمْدُ لِلهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

al-ḥamdu lillāh(i)-lladhī aṭʿamanā wa saqānā wa jaʿalana muslimīn

All praise belongs to Allah who fed us, gave us drink and made us Muslims. [191]

122. When the tablecloth was removed from in front of him, he would say:

اَلْحَمْدُ للهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

al-ḥamdulillāhi ḥamdan kathīran ṭayyiban mubārakan fīhi ghayra makfiyyin wa lā muwddaʿ wa la mustaghnan ʿanhu rabbana

Praise belongs to Allah with abundant, blessed, excellent praise, never abandoned and indispensable, our Lord. [192]

34 According to some scholars, it is compulsory (*wājib*) to eat with the right hand, due to the Prophet ﷺ having cursed the person who refused to eat with his right hand.

His ﷺ Cups

123. He had a cup of made thick wood, bound with an iron rim to prevent it from breaking. [195]

124. He would drink water, *nabīdh*[35], honey and milk from it. [196]

35 A drink made by soaking dates or raisins in water.

His ﷺ Fruit

125. He would eat *qithā'*, a type of cucumber, with dates. [197]

126. He would eat melon with fresh dates.[36] [198–200]

127. When people would see the first dates [of the season], they would present them to the Prophet ﷺ. When he took them he said, "O Allah, bless us in our fruits and bless us in our city. Bless us in our *ṣā'* and in our *mudd*.[37] O Allah, Ibrāhīm was Your slave, friend and prophet. He prayed to you for Makka and I pray to you for Madina [with the like of what he prayed for Makka], and the like of that with it." He would then call the youngest child he saw and give him that date. [201]

36 Sometimes the Prophet ﷺ combined between fresh dates and cucumber and, at times, between fresh dates and melon. This is because cucumber and melon are cool in temperament whereas dates are hot in temperament, so a combination of the two neutralises their counter effects.

37 *Ṣā'* and *mudd* are containers of fixed measure, which were used to buy and sell commodities.

The Drink of the Prophet ﷺ

128. His favourite drink was that which was cold and sweet.[38] [204]

129. When he drank, he preferred those on his right side and said, "The right to drink is yours." He said, "If Allah gives someone food he should say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِّنْهُ

Allāhumma bārik lanā fīhi wa aṭʿimna khayran minhu

O Allah, bless us in it and feed us with better than it. [205]

If He gives someone milk to drink, he should say,

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

Allāhumma bārik lanā fīhi wa zidnā minhu

'O Allah, bless us in it and provide us with more of it.'"

He said, 'There is nothing which is equivalent to both food and drink except milk."

38 This can either mean water which has had honey added to it or in which dates were soaked, or it can also mean water which is naturally sweet.

How the Prophet ﷺ *Drank*

130. He would drink both standing and sitting.[39] [206,209, 212, 214,215]

131. He would takes two or three breaths when drinking from a vessel and say it is more pleasant and satisfying. [210,211, 213]

132. He drank from the mouth of a water skin, whose mouth was cut off for the blessing. [212,214]

39 The ḥadīths regarding standing to drink differ. Some narrations show that it is permissible to stand and drink whilst others forbid it, even ordering for a person to vomit out water which was drunk whilst standing. Some scholars say that the ḥadīths showing the Prophet ﷺ stood and drank abrogated those forbidding it, thus making it perfectly fine to drink whilst standing. Other scholars have taken the opposite opinion. However, the most correct opinion is that the ḥadīths forbidding from drinking whilst standing are related to Islamic etiquette and from a health perspective. Thus, it will be disliked to drink whilst standing without a valid reason.

The Perfume of the Prophet ﷺ

133. He had a perfume made from something black (*sukka*) mixed with musk, or he had a perfume container (*sukka*) from which he applied perfume.[40] [216]

134. He said, "There are three things which are not refused: cushions, oil (i.e. perfume) and milk."[41] [218]

40 Although there are many ḥadīths which prove that Allāh's Messenger ﷺ had a natural fragrance to him, to the extent that his perspiration was also fragrant, he would nonetheless apply fragrance too.

41 This is because gifting these items is not burdensome upon the person giving, hence they should not be refused.

How the Prophet ﷺ *Spoke*

135. He would speak clearly, making his words distinct, so that those sitting with him could memorise them. [223]

136. He would repeat a statement three times (where necessary), so that it would be understood. [224]

137. He was constantly sorrowful. The Prophet ﷺ was always reflective and had no rest. He was silent for long periods and did not speak except when necessary. He used his entire mouth when speaking and did not confine himself to moving just his lips, as those who are arrogant do. He used concise expressions, few words with much meaning. [225]

138. The words of the noble Prophet ﷺ distinguished between truth and falsehood, and he did not go beyond the meaning he intended nor fall short of conveying it. He did not have a coarse nature. He did not demean those who accompanied him.

139. He esteemed a blessing, even if it was small and he did

not criticise it at all. He did not criticise food or praise it. This world and temporal things related to it did not make him angry. If a right [of Allah] was violated, nothing stood against his anger until he had avenged it. He did not get angry for himself nor seek revenge. When he pointed, he pointed with his entire palm. When he expressed surprise, he turned his hand over. When he spoke, he struck his right palm on the inside of his left thumb. When he was angry, he turned away and frowned.

His Laughter ﷺ

140. He would relate an extraordinary account regarding divine matters and laughed such that his molars showed. His laughter was essentially smile, and he smiled a lot.[42] [226,227,229, 232,233]

141. He smiled specifically at some of his Companions whenever he saw them. [230,231]

42 The Prophet ﷺ never laughed loudly; his laughing was merely a smile. In other ḥadīths, he forbade excessive laughter and declared it to be a cause of the death of the hearts. Also, despite the Prophet ﷺ being constantly in worry, he would still smile with his Companions ﷺ to keep them happy. This is the highest level of good character and humbleness.

His ﷺ Joking

142. He would say to Sayyidunā Anas ؓ, "O you with two ears." The Prophet ﷺ said to a brother of Sayyidunā Anas ؓ who had a small bird, "Abū ʿUmayr, what happened to the little bird?" But in spite of his joking, he only spoke the truth. [235,237]

143. He said to an old woman who asked him about entering the Garden, "An old woman will not enter it." He meant that she would enter it as a young woman.[43] [240]

43 Allāh's Messenger ﷺ used to joke occasionally with the Companions ؓ, and this was to lighten the effects of the awe which Allāh had granted him. Otherwise, it would have been difficult for the Companions ؓ to sit in his company. In other ḥadīths, joking has been prohibited. The meaning of that ḥadīth will be excessive joking which diverts a person from the remembrance of Allāh, causes hardness of the heart, hurts the feelings of others, causes people harm or which makes a person lose his dignity and integrity. If joking is free from these things, it is laudable.

Description of His Words ﷺ Regarding Poetry

144. He would cite the poetry of the likes of Sayyidunā Ibn Rawāḥa ؓ and Umayya. [241,249]

145. He said, "The most truthful word spoken by a poet is what Labīd said:

Everything except Allah is false.
Every blessing must perish.

146. He would set up a pulpit (*minbar*) for Sayyidunā Ḥassān ibn Thābit ؓ on which he stood to praise the Prophet ﷺ.[44] [242, 247, 250,251]

44 It is established from the clear verses of the Qur'ān that Allāh's Messenger ﷺ was not taught poetry and that it was not befitting for him. On occasion, Allāh's Messenger ﷺ quoted or said a few verses of poetry. This does not go against the Qur'ānic verse, as this amount is not sufficient to make a person a poet. It is also said the occasions where the Prophet ﷺ did say a verse of poetry was inadvertently and without intention.

Poetry has been praised in some ḥadīths and criticised in others. The most correct opinion is that poetry is dependant on the content; if the

His ﷺ Night Talk

147. His companions used to talk in his presence about the Days of Ignorance (*Jāhiliyya*), while he was silent and did not speak. [247]

148. Sometimes he would participate with them and add his input, as in the case of the story of Khurāfa and the *hadith* of Umm Zarʿ. [252]

content is praiseworthy or permissible, it will be likewise, and if the content is impermissible, the poetry will also be impermissible. Also, an excess in poetry which distracts from the Qur'an and the remembrance of Allah is reprehensible.

[*Hadith of Umm Zarʿ*]

149. Eleven women sat together and promised not to conceal anything about their husbands.

The first said: 'My husband resembles the meat of an emaciated camel,[45] which is placed on top of a mountain that is not easy to climb, nor is the meat fat which people would transport.'[46]

The second said, 'I will not broadcast information about my husband as I fear that I would not leave [talk of] him. If I mention him, I will mention all his faults, outward and hidden.'[47]

The third said: 'My husband is tall and of bad character. If I speak, he will divorce me. If I am silent, I am left hanging.'

The fourth said: 'My husband is like the night of Tihāmah,[48] neither hot nor cold. I do not fear him nor am I tired of him.'[49]

45 He is totally undesirable.

46 He is unapproachable due to his arrogance and bad nature, like a steep mountain which cannot be climbed, nor is there any good in him for which a person would go to the trouble of approaching him.

47 He has too many faults to mention.

48 Makkah and its surroundings, where the nights are always of moderate temperature, regardless of the weather by day.

49 He is of a balanced temperament and she has no problems with him.

The fifth said: 'My husband is like a leopard when he comes in[50] and a lion when he goes out.[51] He does not ask about what he has seen [in the house].'[52]

The sixth said: 'If my husband eats, he devours. If he drinks, he leaves nothing.[53] If he goes to sleep, he wraps himself in his garment [apart from me],[54] and does not extend his hand [towards me] to know my grief.'[55]

The seventh said: 'My husband is useless or powerless and utterly stupid. He has every possible defect. He may injure your head or your body or both.'[56]

The eight said: 'My husband is soft to touch like a rabbit and has the fragrance of a flower.'[57]

The ninth said: 'My husband has a high position, leaves abundant ashes[58] and has a long sheath.[59] His house is close to the central gathering.[60]

The tenth said: 'My husband is Mālik. What can be said of Mālik? Mālik is better than that. He has camels, most of which are kept in pens while only a few are sent to graze.[61]

50 He gracefully turns a blind eye to what happens in the home.
51 He is brave and feared like a lion in his public life.
52 He does not pry into household affairs.
53 He eats and drinks everything without any consideration for others.
54 He stays totally aloof from her.
55 He does not care to see to her needs.
56 He is brute and violent towards her.
57 He is very soft-natured and of pleasant appearance and character.
58 An indication towards cooking for many guests.
59 Having a long sheath is an indication to being tall and brave.
60 He is a person whose advice is sought by others and he does not shy away from extending his hospitality to guests.
61 He keeps most of his camels close to home, so they can be readily

When they hear the sound of the lute, they are certain they will be slaughtered.'

The eleventh said: 'My husband is Abū Zarʿ. What can be said about Abū Zarʿ? He had made my ears dangle with jewellery and filled my arms with fat. He had delighted me so that I was delighted with myself. He found me in hardship among a people who tend to sheep, and placed me in a family of horses, camels cows and grain. I would speak in his presence but not be rebuked, I would sleep until morning and I would drink to my fill but still leave some behind. As for the mother of Abū Zarʿ, what can be said about the mother of Abū Zarʿ? Her containers are huge and her house is spacious. As for the son of Abū Zarʿ, what can be said about the son of Abū Zarʿ? His bed is like a narrow unsheathed sword[62] and a shoulder of a lamb satisfies him.[63] As for the daughter of Abū Zarʿ, what can be said about the daughter of Abū Zarʿ? She is obedient to her father and obedient to her mother. She fills out her garment[64] and infuriates her co-wife.[65] As for the slave-girl of Abū Zarʿ, what can be said about the slave-girl of Abū Zarʿ? She does not publicise our affairs, misuse our provisions and fill our house with litter.

She continued: Abū Zarʿ went out when the milk vessels were being churned[66] and he came across a woman who had

slaughtered for his many guests.
62 He is lean in build.
63 A little suffices him.
64 An indication towards her plumpness.
65 Due to her beauty.
66 To extract butter.

two sons like leopards,[67] playing below her waist with pomegranates. He divorced me and married her.

After him I married a noble man who rode a fast, tireless horse and carried a spear. He gave me a lot of livestock and gave me a pair of every kind. He said: "Eat, Umm Zarʿ, and feed your family."'[68] She said: 'If I collected everything he gave me, it would not reach the smallest vessel of Abū Zarʿ.'"

ʿĀ'isha ﷺ said: "The Messenger of Allah ﷺ told me: 'I am to you as Abū Zarʿ was to Umm Zarʿ.'" [253]

67 In agility and activeness.

68 An indication to his affluence along with his generosity.

Description of His Sleep ﷺ

150. When he went to sleep, he would put his right hand under his left cheek and say:

رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Rabbi qinī ʿadhābaka yawma tabʿathu ʿibādaka

O my Lord, protect me from Your punishment on the Day when You resurrect Your slaves. [254,255]

151. He would put his palms together, blow into them and recite *Sūrah al-Ikhlāṣ* and *al-Muʿawwidhatān* (Sūrahs *al-Falaq* and *an-Nās*) and then wiped as much of his body as he could, beginning with his head, face and the upper part of his body. He did that three times. [257]

152. When he went to sleep, he would snore. [258]

153. He prayed without renewing *wuḍū'*, because his sleep did not break his *wuḍū'*. [258, 270]

The Worship of the Prophet ﷺ

154. He prayed standing until his feet were swollen. It was said to him, "Do you undertake this when Allah has forgiven you your prior and future mistakes?" He answered, "Should I not then be a thankful slave?"[69] [261,263]

155. He would sleep at the beginning of the night and then get up. Before dawn, he prayed the *witr*. Then he would go to bed. If he had a desire, he would go to his wife. When he heard the *adhān*, he quickly got up. If he was in a state of major impurity (*janāba)*, he poured water over himself (i.e. performed *ghusl*). Otherwise, he did *wuḍū'* and went out to the prayer. [264]

156. If he had not prayed at night, sleep having prevented him or due to having overslept, he prayed twelve *rak'ats* in the day. [267]

157. Sayyida 'Ā'isha ﵂ said, "In Ramadan and other times,

69 Allāh's Messenger ﷺ and all the prophets were sinless and inerrant. Mistakes, or *dhanb*, which are mentioned with reference to the prophets are not sins, but rather that which was not befitting their lofty status.

he did not exceed eleven *rak'ats*. He would pray four—and do not ask about their beauty and length—and then pray another four—and do not ask about their beauty and length—and then pray three."[70] [270]

158. Sayyida 'Ā'isha ﵂ said, "I said, 'Messenger of Allah, do you sleep before the *witr*?' He answered, "'Ā'isha, my eyes sleep but my heart does not sleep."

159. Sometimes he stood at night, reciting a single verse the whole night. [276]

160. He prayed two *rak'ats* before *Ẓuhr* and two after it, two after *Maghrib* in his house, and two after *'Ishā'* in his house. [283]

161. He would pray *Ḍuḥā* [forenoon prayer] with four *rak'ats* and added however more Allah wished. [288]

162. He also prayed it as six or eight *rak'ats*. [289,290]

163. He would pray four *rak'ats* after the sun declined before *Ẓuhr*. [293,296]

164. He said, "It is a time in which the gates of heaven are opened, and I want for a righteous action to ascend for me in it." [293–295]

70 This is the general practice, otherwise other narrations mention more *rak'ats* being performed.

165. He liked to perform voluntary prayers in his house, despite being so close to the mosque. He gave the same instructionto someone who asked him. [297][71]

71 In one ḥadīth, Allāh's Messenger ﷺ said perform ṣalāh in your houses and do not turn them into graveyards.

His ﷺ Fasting

166. He would fast until it would be said, "He will continue to fast" and refrain from fasting until it would be said, "He will not fast." [299,300]

167. He did not fast for an entire month other than Ramaḍān, after he arrived in Madina. [298,300]

168. He would fast most of Shaʿbān. [301,302,307]

169. He fasted three days at the beginning of every [lunar] month.[72] [303]

170. He was particular about fasting Mondays and Thursdays and said, "Actions are presented on Monday and Thursday, so I wish my actions are presented while I am fasting. [304,305]"

72 Different practices have been related regarding the fasting of the Prophet ﷺ; at times in the beginning of the month and sometimes on the thirteenth, fourteenth and fifteenth.

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The Recitation of the Prophet ﷺ

171. His recitation was clear, with every letter being distinct. He extended the letters. [314]

172. He put pauses in his recitation. [315]

173. He would say, "Praise be to Allah, the Lords of the worlds" and then say, "The All-Merciful, Most Merciful" and then pause. [316]

174. The Prophet ﷺ sometimes recited silently and sometimes aloud. [317]

175. He had a beautiful voice. [320]

176. Sometimes his voice could be heard by those in one room, while he was in the smaller room. [321]

177. He would not recite in a singing tune. [320]

The Weeping of the Prophet ﷺ

178. He would pray and from his chest emanated a sound like the gurgling of a pot (when it boils). [322]

179. He wept when the following verse was recited to him, *"We bring you as a witness against them"* (4:41). [323]

180. His eyes wept out of mercy when a daughter[73] of his died. [325]

181. He wept when Sayyidunā ʿUthmān ibn Maẓʿūn ﷺ died; and also when his daughter Sayyida Umm Kulthūm ﷺ died. [326,327]

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The Bed of the Prophet ﷺ

182. His bed which he slept on in the room of Sayyida ʿĀ'isha ؓ was made of tanned leather stuffed with palm-fibre. [328,329]

183. His bedding in the room of Sayyida Ḥafṣa ؓ was a hair garment or a rough woollen cloth which she once folded four times. He ﷺ said, "Return it to its former state. Its softness prevented me from praying at night." [329]

His Humility

184. He would say, "Do not exaggerate in praising me, as the Christians did with ʿĪsā ibn Maryam ؑ. I am a slave, so say 'the slave of Allah and His Messenger.'" [330]

185. A woman came to him for something she needed, to which he said, "Sit in any of the roads of Madina you wish and I will sit with you."[74] [331]

186. He would visit the sick and attend funerals. He rode donkeys and accepted the invitations of slaves. On the day of the siege of Banū Qurayẓa, he rode a donkey whose reins were made of palm-fibre (with a saddle of palm-fibre). [332]

187. He would be invited to eat barley bread with stale oil or fat and he would accept. He had armour which was pawned to a Jew, and he did not have enough to redeem it with until he died. [333]

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188. The Prophet ﷺ performed *hajj* on a worn-out pack saddle, covered by a cloth which was not worth four dirhams, and said, "O Allah make it a *hajj* with no ostentation or seeking fame." [334]

189. His Companions did not stand up for him, since they knew he disliked that. [335]

190. When he went to his house, he divided his time into three parts: one part for Allah, one part for his family, and one part for himself. Then he divided his portion between himself and people. His elite would convey that (i.e. whatever was imparted in these gatherings) to the common people and he would not withhold anything from them. He would prefer the people of excellence according to their ranks in the religion and he would say to them, "Let those who are present convey to those who are absent. Convey to me the need of those who cannot convey. If someone conveys the need of a person who cannot convey it personally, Allah will make his feet firm on the Day of Rising." That was all that was mentioned in his presence and he did not accept anything else from anyone.[75] They would enter in need of his knowledge and manners, and they would only leave after having eaten or taken knowledge. They would leave as guides towards good.

He ﷺ controlled his tongue except from that which contained benefit or use. He did not repel his Companions. He honoured the noble person among a people and appointed him

75 He did not allow any unnecessary or unlawful speech in his gatherings.

over them. He socialised with people but was cautious about them, without withdrawing his jolliness or good character from anyone. He asked people about people's affairs.[76] He encouraged what was good and affirmed it, whilst he denounced what was base and debased it.

His entire life was in balance without discrepancy. He was not neglectful [in correcting people], due to the fear that people would become absentminded or fatigued. He was ready and prepared for every situation. He did not give any concession in the case of a right, but did not exceed the limit either. Those who were close to him were the best of people. The best of them in his sight were those who were the greatest well-wishers. The people who had the greatest position with him were those who were best in bringing comfort to the Muslims and helping them.

The Prophet ﷺ did not stand or sit without mentioning Allah. When he reached a gathering of people, he sat where the gathering ended. He also ordered the same. He graced anyone who sat with him with a share of his kindness and honour, according to the person's right. No one who sat with him thought anyone was more honoured in his eyes than him.

He endured with one who sat with him or turned to him (for advice). He did not rush to stand or end the conversation until the person himself left. If someone asked him for a need, he would not do less than turn him away with comforting words [if he was unable to fulfil the particular need]. His

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cheerfulness and good character encompassed everyone, thus he became like a father to them. They were all equal with him when it came to what is right.[77] His gathering was one of knowledge in which voices were not raised. The old were respected in it and the young were shown mercy. [336]

191. He would say, "If I was given a trotter, I would accept it. If I were invited to it, I would accept." [337]

192. He would ride and go on foot. He went to the person who invited him. [338]

193. He would milk his goat and attended himself. [343]

77 There was no concession for anyone in clear matters of lawful and unlawful.

The Character of the Prophet ﷺ

194. Sayyidunā Anas ؓ served him for ten years but he ﷺ never rebuked him for anything. [345]

195. He did not confront anyone on disliked matters,[78] as he never exceeded the required amount of speech. [346]

196. He did not repay an evil with an evil, but pardoned and forgave. [347]

197. He did not hit anyone with his hand except whilst doing jihād in the way of Allah. He did not seek revenge for an injustice done to him, unless one of the sanctities of Allah Almighty was violated. He was not given a choice between two things but that he chose the easier of them, as long as it was not a sin. [348, 349]

198. He never refused when asked for something. [352]

78 He would instruct his Companions to tell a person if he disliked a particular matter. This was only when this disliked issue was not in the realm of impermissible matters.

199. He would particularly address the lowest of people, to encourage them. When he spoke, those who sat with him lowered their heads as though birds were perched on them. When he was silent, they would speak. They would not argue in his presence. If someone spoke in his presence, they remained silent until he finished speaking. When one of them spoke, it was as if he was the first to speak.[79] [351]

200. He laughed at what they laughed at and was surprised as what surprised them. He endured the harsh speech and questions of foreigners. When they mentioned this world in his presence, he discussed it with them.[80] When they mentioned the Next World, he mentioned it.

201. He did not store anything for the next day. [354]

202. He accepted gifts and reciprocated them. [357]

79 They were given full attention when speaking.
80 All within the realm of permissible matters.

The Modesty of the Prophet

203. He was more modest than a virgin in her veil. [358]

204. He did not look at the private parts of his wives nor did they see his. [359]

The Cupping of the Prophet ﷺ

205. He was cupped and gave the cupper a wage. [360,363]

206. He was cupped in a vein on the side of the neck and between his shoulders. [362,364]

207. He would be cupped on the seventeenth, eighteenth or twenty-first (of the lunar month) [364]

208. He was cupped between Makka and Madina on the top of his foot when he was in *iḥrām*. [365]

His Names ﷺ

209. His names were Muḥammad, Aḥmad, *al-Māḥī* (the Eradicator) through whom Allah will eradicate disbelief, *al-Ḥāshir* (the Gatherer) at whose feet Allah will gather people, and *al-ʿĀqib* (the Last) after whom there will be no prophet. [366]

210. He is the Prophet of Mercy, the Prophet of Repentance and *Muqaffī*, i.e. the one who follows other prophets, and the Prophet of Battles (*malāḥim*), because he was sent with the Sword. [367,368][81]

81 Allāh's Messenger ﷺ had many names and honorary titles. Scholars such as Imām Suyūṭī have written books specifically discussing these names. Ibn al-ʿArabī says the Prophet ﷺ had more than a thousand names.

His Way of Life

211. In the beginning, he ﷺ could not find dates enough to fill his noble stomach, even dates of poor-quality. This was by way of him choosing this condition and not by way of coercion.[82] [369]

212. He would go for a month in his house without lighting a fire, only drinking water and eating dates. [370]

213. Sometimes he would tie two stones to his stomach due to the intensity of hunger. [371]

214. At times he went to the home of one of his Companions

82 This chapter is found in two places in *Shamā'il*. The first instance is after the chapter on the Prophet's ﷺ clothing and the second instance is the current chapter under discussion. which consists of more hadiths than the first. Some scholars say this repetition is a mistake by the scribes. However, the more plausible explanation is that Imām Tirmidhī brought this chapter in two separate places for specific reasons. While Sheikh Kattāni summarised the second instance of this chapter but placed his summary under the first instance, it was considered more appropriate to concord with the original sequence of *Ash-Shamā'il* and reinstate this chapter to its rightful place.

to eat, like the two sheikhs (Abū Bakr and 'Umar ﷺ) or he went with them, as occurred on the day they went to the home of Sayyidunā Abū'l-Haytham ibn at-Tayyihān ﷺ. He first brought a bunch of fresh and dried dates which he presented to them. He then slaughtered an animal for them and the Prophet ﷺ drank from the water which he had brought. The Prophet ﷺ repaid him for his generosity towards them by giving him a slave from the captives. He set him free, following his wife's suggestion to act on the advice of the Messenger ﷺ. [372]

215. People at the beginning of Islam experienced great constriction. There was one expedition in which there was no food other than the leaves of trees, to the extent that the sides of their mouths were cut, and they had to share a single garment between them. After the spread of Islam, every one of them became the governor of a city. [373,374]

216. The Chosen One ﷺ informed us regarding his noble self with his truthful words, "I was threatened in [the Way of] Allah in a way no one else was threatened. I have been injured in [the Way of] Allah in a way no one else was harmed. Thirty days and nights passed upon me in which Bilāl and I did not possess any food which any living thing could eat (i.e. to fill himself), except for something which the armpit of Bilāl could conceal." [375]

His Age ﷺ

217. It is said that he died at sixty or sixty-five. [381,384]

218. The soundest position is that he was sixty-three.[83] [378,380]

83 The correct opinion is that Allāh's Messenger ﷺ passed away at the age of sixty-three. The narration which mentions sixty has been rounded down and where sixty-five has been mentioned, the year of his birth and demise have been counted as separate years.

The Death of the Prophet ﷺ

219. He passed away on Monday. [385,393,395]

220. He was leaning on Sayyida ʿĀ'isha ؓ when he breathed his last. [386]

221. During his last moments, he had a cup of water into which he would put his hand and then wipe his face with water. He would then say, "O Allah, help me in the disliked aspects or (he said) the pains of death." [387]

222. They disagreed about his burial. Sayyidunā Abū Bakr ؓ said, "I heard him say, 'Allah does not take a prophet except in the place where He wants for him to be buried.' Bury him where his bed is." [389]

223. Sayyidunā Abū Bakr ؓ kissed him between his eyes after he died. He said, "O Prophet! O pure friend! O close friend!" [391]

224. He was buried on Tuesday at night. May my soul be a ransom for his breaths! [394,395]

His Legacy

225. He only left his armour, his mule and some land, which he left as charity (*ṣadaqah*). [399]

226. He said, "We do not leave inheritance. Whatever we leave is charity (*ṣadaqah*)." However, he left knowledge (as his inheritance). [402, 404]

Dreaming of Him

227. He said, "Whoever sees me in a dream has truly seen me. The devil cannot assume my appearance."[84] [406,410, 412,413]

84 ʿAlī al-Qārī states, "Know also that just as Allah has protected His Prophet ﷺ while alive from the devil impersonating him or creating doubts about him, likewise Allah has protected His Prophet after he passed away from this abode of responsibility (*dār at-taklīf*), because the devil cannot assume the form of [the Prophet]."

All praise is for Allah, Lord of the worlds. Blessings and peace be upon our master, Muhammad, and his family, Companions and all those who follow them in excellence.

THE CHAIN (*SANAD*) OF SHEIKH MUHAMMAD ʿABD AL-ḤAYY AL-KATTĀNĪ

As this work is based on *Munyat al-Sā'il* of Sheikh Muhammad ʿAbd al-Ḥayy al-Kattānī, it is only befitting to append the chain (*sanad*) of the Sheikh in *Ash-Shamā'il*, as he himself related in *Munyat al-Sā'il* before relating the first hadith narrated by Sayyiduna Anas ibn Mālik ﷺ.

The Sheikh states:

"I narrate the book *Ash-Shamā'il* of Imām al-Ḥāfiz Abū ʿIsā Muhammad ibn ʿĪsā ibn Sawrah al-Tirmidhī (Allāh be pleased with him) via the chains of transmission of the Ḥijāzī, Yemeni, Egyptian, Indian and Moroccan scholars. I will suffice with the finest and most elevated of them, which is the chain of the scholars of ash-Shām, so I say:

I narrate it from the two elderly scholarly treasures:

Abū ʿAbdillah Muḥammad ibn Darwaish al-Rikābī al-Sukkarī and Abū ʿAbdillah Muḥammad Saʿīd al-Ḥabbāl al-Ḥasanī ash-Shāfiʿī al-Dimashqī. This was from both of them verbally in Damascus (may Allah protect it) in the year 1326 AH.

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From the sheikh of both of them, the Muḥaddith of ash-Shām, ʿAbd al-Raḥmān al-Kuzbarī al-Dimashqī, both of them being the last of his students who remain; from his father Ash-Shams Muḥammad ibn ʿAbd al-Raḥmān al-Dimashqī; who heard from his father ʿAbd al-Raḥmān; from Sheikh Abū ʾl-Mawāhib al-Ḥanbalī al-Dimashqī; from his father Sheikh ʿAbd al-Bāqī; from Ash-Shams al-Maydānī; from Ash-Shihāb al-Ṭībī al-Kabīr; from Al-Kamāl ibn Ḥamzah; from Al-Burhān ash-Shāmī; from ʿAlā' al-Dīn ibn al-ʿAṭṭār; from Abū Zakariyyā Yaḥyā al-Nawawī; from Imām Muḥammad ibn Abī ʿUmar who said Aḥmad ibn Aḥmad ibn Qudāmah informed us saying: Abū Ḥafṣ ibn Ṭabarzad informed us; from Abū al-Fatḥ al-Karrūkhī; from Qāḍī Abū ʿĀmir al-Azdī [who said]: Abū Muḥammad al-Jurjānī informed us saying; Abū ʾl-ʿAbbās al-Maḥbūb informed us saying, Imam Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Sawrah al-Tirmidhī informed us saying: Abū Rajā' Qutaybah ibn Saʿīd narrated to us from Mālik ibn Anas from Rabīʿah ibn Abī ʿAbd al-Raḥmān from Anas ibn Mālik ﷺ who was heard to say."

THIS CONCISE WORK is a summary of Imām Abū ʿĪsā al-Tirmidhī's *Ash-Shamā'il al-Muḥammadiyya*, a widely-acclaimed work which details different aspects of the character and lifestyle of Allah's Messenger ﷺ. Based primarily on the Moroccan scholar Sheikh Muḥammad ʿAbd al-Ḥayy al-Kattānī's summary entitled *Munyat al-Sā'il*, this book beautifully captures the essence of each chapter of the *Shamā'il*, allowing readers to draw ever closer to Allah's Messenger ﷺ and study his salient features, as though they are directly observing his blessed personage. In an era where Muslims are being detached from Allah's Messenger ﷺ, the lifeline of a person's belief, it is hoped this summary will help rekindle the flame of love for him and inspire readers to emulate his blessed example.

IMĀM ABŪ ʿĪSĀ MUḤAMMAD IBN ʿĪSĀ IBN SAWRA AL-TIRMIDHĪ was born in 210 AH in Termez, Uzbekistan. He travelled far and wide in his pursuit of the prophetic hadīths, and narrated from Imāms Bukhārī, Muslim, Abū Dawūd, Qutayba ibn Saʿīd and Muḥammad ibn Bas-shār among many others. He was renowned for his piety, abstinence and remarkable memory. Among his famous works are *Ash-Shamā'il al-Muḥammadiyya* and *Al-Jāmiʿ al-Kabīr*, commonly known as *Sunan al-Tirmidhī*. Imām Abū ʿĪsā al-Tirmidhī passed away in 297 AH.

SHEIKH MUḤAMMAD ʿABD AL-ḤAYY AL-KATTĀNĪ was born in 1302 AH in Fez, Morocco. He received his early education by his illustrious father, Sheikh ʿAbd al-Kabīr al-Kattānī, and his brother, Sheikh Muḥammad ibn ʿAbd al-Kabīr, before moving on to study under great scholars at the renowned institute of Kairouan. He travelled across Morocco and beyond to Egypt, Syria and the Holy Lands, where he benefited from the knowledge of many scholars. Towards the end of his life, Sheikh Muḥammad ʿAbd al-Ḥayy experienced a number of difficulties from the authorities in Morocco, forcing him to emigrate to Nice, France, where he passed away in 1382 AH.